The Reconstructionist

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the Reconstructionist

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EDITORIALS

BETTER THAN WE EXPECTED

THE special session of UN to appoint a committee of inquiry into the Palestine problem is over. The decisions reached at the session were happily much more favorable to our cause than we had reason to anticipate at the outset. We won three important points:

(1) It was favorable to us that the terms of reference did not include what the Arab delegation wanted most, an instruction specifically to seek the early independence of Palestine. The early independence of Palestine would mean statehood for Palestine while it is still dominated by an Arab majority, a majority whose leadership is committed in advance to preventing the further development of the Jewish community.

(2) It was also in our favor that the Assembly did not confine the scope of the committee's inquiry to investigations to be conducted in Palestine. The committee is free to investigate the DP camps as well. This was in recognition of the validity of the Zionist contention that the problem involves not merely the Jews living in Palestine but the future of the Jewish people and the fulfillment of the intention of the Mandate, to enable the Jewish people to reconstitute its national home in Palestine.

(3) Finally, we consider it to our advantage that the Big Powers were kept off the committee of inquiry. Had they been included, the fact that the British government is one of the parties whose conduct needs investigation by the committee would have been virtually denied by the very way in which the committee was constituted. Who ever heard of a party to a controversy serving as a mediator between itself and the other parties? With Great Britain on the committee, an objective and fair inquiry would have been virtually impossible, and any report which the committee might submit would have been discredited in advance. To be sure, the decision also kept the United States off the committee. But, much as we should have welcomed our country's active participation, that was obviously impossible without bringing in also the other Great Powers.

More significant in its implication than any of the specific decisions of the Assembly was the speech by the Russian delegate, Andrei A. Gromyko. He referred very understandingly to the aspirations of the Jewish people to statehood, and declared that, though he favored a bi-national state in Palestine if possible, he would approve of Palestine's partition if a bi-national solution would not be feasible. This statement means more than merely a recognition of Jewish needs and claims by an important nation. It would seem to indicate that the competition between the East and the West in appeasing the Arab states has

come to an end; that henceforth the Arab strategy of attempting to exact blackmail from rival powers will be ineffective. This clears the moral atmosphere and makes possible a consideration of the real issues involved in the future of Palestine and of the Jewish people on their merits.

In our last issue we were very critical of the role played by our American delegation in the early sessions of the Assembly. We were disappointed that it did not come out more definitely for the pro-Zionist policy so frequently reiterated by successive Presidents and Congresses of the United States. We were inclined to resent its opposition to giving the Jewish Agency a voice in the Assembly and its original reluctance to instructing the Political Committee to give the Agency a voice.

It is therefore only fair that we acknowledge the consistent and correct attitude of the American delegation in respect to the constitution of the special committee and its terms of reference. The favorable decisions arrived at by the Assembly were largely made possible by the American delegation's approval of them. We believe that, if the committee of inquiry presents a solution of the problem which does justice to the interests of the Jewish people as well as to all other legitimate interests, we can count on America's voice in UN as favoring its adoption. Should the report need rectification in order to do justice to the Jewish cause, we are hopeful that America will speak out in behalf of such rectification.

THE NEED FOR DISCIPLINED JEWSH UNITY

WE have been cheered by the results of the special session of the UN Assembly. But it is much too early for self-gratulation. Wise leadership and a united disciplined support of that leadership are imperative if we are to reach our goal.

We want to pay a tribute of unqualified admiration for the way Dr. Silver and the Palestinian representatives of the Jewish Agency handled the Zionist case before the United Nations. Without truculence, without vituperation, with the utmost tact and diplomacy, and with incisive logic and moral grandeur they advanced our claims. They were sagacious in their anticipation of the arguments that might be used against us; they left no necessary point untouched and never permitted themselves to be diverted into saying, for mere rhetorical effect, anything that was unnecessary and might obscure the lucidity of the argument. It was evident that careful planning and preparation went into the statement of the case, and, if all future steps will be as carefully planned, it augurs well for the final achievement of our aims. Particularly in contrast with the intransigent, venomous and disingenuous statements of the Arabs, our presentation stood out by the dignity, restraint and transparent candor of its utterance. We could not have used to better advantage the opportunity afforded by the UN session to educate world public opinion on the subject of our aims, our achievements and our problems.

The Zionist leadership deserves and should receive united, loyal and disciplined support. The Jewish Agency must be recognized as representing the Jewish people as a whole. Both in Palestine and in the dispersion there must be no interference from other groups.

In this respect, the American Jewish Committee, though a non-Zionist organization, took a much more loyal position than did those dissident Zionist groups—like the Political Action Committee for Palestine, the Hebrew Committee of Na-

tional Liberation, the ZOA Progressive Zionist District 95 of New York, and the American League for a Free Palestine—who asked for a voice in the UN Assembly at a time when it was questionable whether even the Jewish Agency would receive a hearing. The leadership of the American Jewish Committee is to be highly commended for its subordination of organizational pride and the lure of the lime-light to the interests of the Jewish people.

Judge Proskauer has shown true statesmanship in refraining from exploiting the situation to bring the organization that he leads into the foreground. That statesmanship should be utilized. The effort to reestablish the non-Zionist wing of the Jewish Agency should now be resumed. Zionists should not act on the assumption that whoever is not with them is against them. The attitude of the American Jewish Committee, though opposed to the official policy of the World Zionist Organization as formulated in the Biltmore Platform is not hostile to the fundamental Zionist aim of reconstructing the Jewish national home in Palestine. Its attitude is not even one of indifference or cold neutrality. The American Jewish Committee has proved itself in the crisis to be true to the spirit of its founder, Louis Marshall, who though a non-Zionist collaborated with Dr. Weizmann in having the Balfour Declaration incorporated in the Mandate and in bringing the non-Zionists into the Jewish Agency. The inclusion of non-Zionist representation in the Agency at the present time would further enhance the prestige which the Agency has won for itself by its skillful pleading of the Jewish cause at the UN session.

Probably the greatest danger that confronts us from a lack of disciplined support for our Zionist leadership comes from the Irgun and the Sternists. One of the UN Assembly's resolutions called upon "all governments and peoples and particularly the inhabitants of Palestine to refrain, pending action by the General Assembly on the report of the special committee on Palestine, from the threat or use of force. . . ." This admonition from the organization that is the most authoritative expression of world opinion should be obeyed. The Irgun's decision to ignore the appeal is a blow to our cause.

For, even had the UN not pleaded for a truce, it would behoove the Jewish people not only to forego, but to condemn in the most unequivocal terms, all terrorist activities, particularly while the issue is pending with the UN. The Jewish people is *not* at war with Great Britain. The last door to the peaceful achievement of our Zionist aims has not been closed. Resort to murder, arson and sabotage on the part of Palestine Jews cannot be justified on the ground of "military necessity." These are crimes, and no matter how "patriotic" the motive for them and how much of self-sacrifice and courage they may demand, they are without ethical justification. The Jewish Agency and all the official organs of the Yishuv have denounced them, but there is nevertheless a disposition on the part of many Jews both in America and in Palestine to condone if not to approve them. Particularly deplorable is the fact that the rabbinate in Palestine, and a not inconsiderable portion of the rabbinate in America, while repudiating terrorism as an instrument of policy, have nevertheless tended to treat the executed terrorists as martyrs.

It is time that the true nature of the terrorist movement in Palestine be exposed. It is not merely an uprising against Great Britain. It is an armed revolt against the democratically elected and responsible Jewish leadership, a quasi-

fascist attempt to seize power by force and to discredit the legitimate leaders of Jewry.

As long as the terrorists continue to operate, they play directly into the hands of the British imperialists, who, like them, are out to discredit the Agency, and who welcome the opportunity of fomenting civil strife in Palestine. For civil war, whether between Jews and Arabs or between Jews and Jews, affords these imperialists the best possible excuse for the permanent occupation of Palestine and the liquidation of the Yishuv. Jews in Palestine and the world-over should recognize in the Irgun and Stern group public enemies of the Jewish people, who are jeopardizing its efforts at establishing its homeland. That does not mean that the Yishuv must cooperate with the Palestine government in tracking them down. To do so would be playing its game of pitting Jew against Jew. The task of maintaining order is a function of government and one which the Palestinian government could have achieved long ago if it had not, for its own ends, chosen to embarrass and harass the Agency rather than to fulfill its own obligations under the Mandate.

We hope that the government of Palestine will give heed to the admonition of the UN with regard to threats and violence, and will restore civil liberties to the people of Palestine. But whatever the government does or does not do, it behooves us Jews to demonstrate our capacity for statehood by our loyal and disciplined support of our democratically elected leadership and our withdrawal of all moral and financial assistance from self-appointed *fuehrers* and terrorist bands. That applies not only to the quasi-military organizations but also to the political organizations in America that give them backing.

FOR A JEWISH CENTER PROGRAM THAT IS JEWISH

THE annual meeting of th National Jewish Welfar Board, held in Pittsburgh, May 10-1 was featured by the report of its Surve Commission. The Commission was s up over a year ago to examine criti ally the JWB program as it is related Jewish Centers, to various national Jew ish organizations, and to Jewish schoo and synagogues. Dr. Oscar Janowsky, wh conducted the survey, submitted a stat ment of principles, based on the Comm sion's findings, which were approved the delegates. These principles, with su changes as may be found necessary, a to be adopted by majority vote at t next JWB convention. Of particular i terest are Dr. Janowsky's recommend tions concerning the Center movement.

Dr. Janowsky calls for a reorientati in the philosophy of the Jewish Cen movement. The Center should become positive, rather than neutral, agent the furtherance of Jewish culture. "Sin the Jewish Center is one of the agenc for the satisfaction of Jewish spiritual a cultural needs, Jewish content, which e braces the totality of Jewish cultural terests and needs, is an unexpendable tribute of the Center and must be acco ed primary emphasis. *The Jewish p pose and the Jewish content of its p gram alone invest the Jewish Center u dignity and validity and justify its istence. Only when this primary purp has been established, are neutral act ties for the full development of indivi ality proper.*" (Italics ours). The Jew Center, if this recommendation is carr out, will henceforth be a source of J ish information and inspiration.

This is a far cry from the old set ment house philosophy, which impo that Jews had an obligation to the wh

American community to conduct community centers on a completely non-sectarian basis. Here we have a forthright, courageous statement, striking at the roots of any apologetic approach to Jewish group life in the United States. "There are some," says the report, "who favor Jewish emphasis or Jewish content, but would counsel moderation, lest it tend to transform the institution into a 'ghetto.' *On the contrary, Jewish Center without Jewish content is a sectarian institution with a non-sectarian program. It is segregation for non-Jewish purposes and is nothing less than a ghetto.*"

In establishing this principle, the JWB meeting brought needed clarity to the problem of separatism, which has been raised by so many luke-warm Jews. Jews who organize for the purpose of enhancing their Jewish cultural experience are acting in complete accord with the American tradition of cultural pluralism or "cultural supplementation," as the Commission report terms it. As long as Jews, in addition to fostering their own distinctive culture, also share with their non-Jewish neighbors the common American tradition, there is no danger of separatism. On the contrary, it is only when we conduct "Americanization" programs in isolation from non-Jews, that the charge of separatism can be leveled.

Dr. Janowsky and his co-workers deal also with the serious problem of the relationship between the Jewish Center and the Synagogue. There can be no doubt that practical obstacles stand in the way of proper cooperation by these two institutions. Conflicting attitudes on religion, mutual distrust on the part of rabbis and Center workers, jurisdictional disputes—these and other stumbling blocks remain to be overcome. When it is recognized, however, that neither a sectarian synagogue nor a secularist Center can be said to represent the whole Jewish community, the principles enunciated at the JWB meeting will form the basis of wise communal planning. These principles call for functional cooperation with local synagogues before promoting any new Centers and continued effort by the JWB to arrive at an understanding with the national synagogue bodies. These modes of procedure, together with the new emphasis on Jewish content should dispel the fears of those Jews who are concerned that the Jewish Center movement might produce a "secularized" Judaism. Synagogue organizations should welcome the opportunity to plan jointly for the needs of local Jewish communities. There is every reason to hope that the Center and the Synagogue will learn to adopt for themselves what is valid in each other's program.

The JWB is to be heartily congratulated for a job well done. The mere fact that it subjected itself to the critical scrutiny of an impartial committee made up of men of widely scattered views is testimony to its maturity and sincerity. Dr. Janowsky deserves a special word of commendation for his thorough and expert handling of the investigation. It remains now for the local centers to carry out the principles enunciated at the national convention. We should not expect miracles over-night. Leadership on the local level is still sadly lacking in Jewish background and it will take years before this deficiency is overcome. But the road has been mapped out.

SHAVUOT

ONE of the major religious weaknesses of American Judaism up to this point has been its lack of creativity. Much deadwood has been pruned from the tree of Judaism. But a

living organism cannot survive if the mathematics of its existence consists only of subtraction. There must be accretion too. A religious civilization can survive only if the old is replaced by the new, only if, in changing, it remains dynamic rather than static.

Fortunately there are at least minor signs that important segments of American Israel are awakening to this imperative need. The Guide for Ritual Usage, published some time back by the Reconstructionist Foundation, was one such sign. The institution of Bat Mitzvah ceremonies in a number of Conservative synagogues is another. The productive efforts of Reform's Joint Committee on Ceremonies in sponsoring new ceremonies and observances is yet another. But the greatest of all thus far—because it is the most widely accepted and inspiring religious innovation created by Judaism in America — is the Confirmation Service on Shavuot. It is no exaggeration to suggest that Confirmation has rescued Shavuot from oblivion, that a day which had nearly fallen into complete desuetude has now become one of our major religious occasions. Originally instituted by Reform congregations, Confirmation is now observed on Shavuot by an almost equal number of Conservative groups. All this is much to the good. Would there were more inspiring and significant ceremonies like Confirmation to lend added emphasis to other Jewish holidays threatened by neglect!

But unfortunately we cannot yet enjoy the luxury of unmitigated self-congratulation even vis-à-vis Shavuot and Confirmation. For too often, alas, Confirmation, which arose at least in part in protest against the abuses of meaningless Bar Mitzvahs, has itself accomplished little more than delaying those abuses by a year or two. Not quite a year ago Rabbis Albert Bilgray, Lawrence Schwartz and Roland Gittelsohn presented to the Central Conference of American Rabbis the results of their thorough study of Bar Mitzvah and Confirmation practices in constituent congregations. Their conclusions were not altogether flattering. Too often the emphasis in Confirmation is on a social "splash,"—with a bare minimum of spiritual content, with inadequate study or preparation, with more attention given even by the rabbi to "canned" and flowery speeches than to the authentic religious meaning of the occasion. More than one observer, upon leaving a Confirmation reception, has wondered with sinking heart what more in the way of tasteless ostentation could possibly come to pass. It is not pleasant or encouraging to see the religious emphasis of a day like Shavuot and an occasion like Confirmation crowded into a corner to make room for the caterer's paraphernalia.

To avoid such distortion as this and to realize the full and proper religious possibilities of Confirmation on Shavuot it is of utmost importance that rabbinical associations on the national level as well as groups of rabbis locally unite to establish standards of propriety and good taste. Of no lesser importance is the establishment and maintenance of educational standards. The original purpose and eventual result of the study mentioned above is the adoption of precisely such standards of codes for the Central Conference of American Rabbis. Just as no child anywhere in the United States can expect to graduate from High School without first having attained certain minimum standards of proficiency and achievement in learning, so Confirmation—*anywhere,* in *any* type of congregation—ought to mean something of a standardized accomplishment.

But the matter goes quite beyond

various associations of rabbis and congregations. It crosses the boundaries of denominationalism in Jewish life. A congregation of one particular persuasion in a local community will find itself hard-pressed to maintain any decent level of standard if other groups in the same community refuse to follow suit. In more than one town already we have seen an unhealthy kind of competition between one congregation which is conscientiously seeking to maintain principle and another which is concerned only with the easy way of adding to its membership.

Which leads to our final conclusion that when all else is fully said, Shavuot will ultimately be made meaningful for all or for none. And it can be made meaningful for all through the closest kind of congregational cooperation, or—better yet—through community organization which will mitigate the need for congregational competition. No matter from which angle one chooses to approach the business of being a Jew in America, the final answer is the same: the alternative to chaos is community!

We would not, even by implication or inference, leave the impression that we are cynical about the Confirmation Service which has so revitalized Shavuot. Scores of rabbis and congregations have already made more than a good beginning along the road to a meaningful holiday. Hundreds of young men and women look back upon their Confirmation as one of the most inspiring occasions of their lives. It is because we see the possibilities so be so unlimited and the promise so full that we urge their realization by all rather than by a few. To the boys and girls in whatever type of congregation who are being confirmed on this Shavuot, a hearty *mazzal tov*! May you find in this *man matan toratenu* the impetus to a richer and warmer American Jewish life!

REALITIES AND VALUES

ON RETURNING FROM GERMANY, where he visited some of the DP camps, Lessing Rosenwald declared that he found "a wide range of opinion as to the number of DP's of Jewish faith who desired to emigrate to Palestine." In his judgment it seemed that about 60 per cent would rather migrate to the United States. He admitted that many of them would go to Palestine as first choice, but he explained that the great desire to emigrate to the Holy Land might be the result of "ignorance" in that they knew of no other country wanting to take them.

Maybe Mr. Rosenwald is right. After all, we too are ignorant of any country wanting a mass immigration of Jewish DP's. Would not Mr. Rosenwald be so kind as to enlighten us by sending us a list of the countries that *do* want the Jewish DP's and just how many of them they want?

▼

THE HERESY OF TODAY IS OFTEN the orthodoxy of tomorrow. Galileo was forced by the Church to recant for his heretical affirmation that the earth revolved about the sun; yet that is taught as a fact in the Catholic schools today.

Jewish Orthodoxy is no exception to the rule that compels orthodoxies to accept ideas they once considered inadmissible.

Not so long ago, it was deemed by the Orthodox a religious offense to teach Torah to girls. In the era of Emancipation, many gifted Jewish women, whose secular culture gave them access to the culturally élite in Gentile circles, embraced Christianity, because, although they had been given a good education in French and German, they had been denied on religious grounds an education in Jewish lore.

Today, however, we read that, in Eretz

Yisrael, where Orthodoxy is uninhibited and frequently runs to extremes, Chief Rabbi Ben-Zion Uzziel officiated at the laying of the corner-stone of a new teachers' school for Jewish refugee girls from Poland, which is to replace one that was established by the Agudat Yisrael in Cracow and was destroyed during the war. We cannot imagine that the girls in this institution will receive no instruction in Torah. How could they indoctrinate their pupils with Orthodoxy if kept ignorant of its precepts and educational content?

Competition with heretical forms of education has evidently forced Orthodoxy to find a *hetter* for teaching Torah to girls.

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Izfacts, THE BULLETIN OF THE Intercollegiate Zionist Federation of America (IZFA), in its May issue, contains an appeal in behalf of Ha-Oleh, the collegiate branch of the Halutz movement.

"Ha-Oleh members," says *Izfacts,* "abide by the same principles as the other members of Hechalutz—membership in the World Zionist Organization, acceptance of Hebrew as the language of the Yishuv, self-labor (non-exploitation of other labor), and membership in the Histadrut."

What distinguishes Ha-Oleh is that its members bring to the service of the Yishuv the specialized knowledge and skills acquired in American universities.

Our guess is that America's contribution in personnel to Palestinian pioneering will, in the future, largely come via Ha-Oleh. Such an immigration would not compete with the DP immigration from Europe, but would, on the contrary, be particularly helpful in opening up new economic opportunities for immigrants in Eretz Yisrael.

ONE OF THE GRATIFYING CIR cumstances in connection with the recen special session of the UN Assembly wa the treatment generally accorded it b the American press. With hardly any ex ceptions all the respectable papers gav it ample coverage and accurate repor ing, and most of the leading papers com mented sympathetically and understan ingly on the Zionist claims in their ed torial columns.

According to a study made by th Towhey Analysis of Newspaper Opinio of Washington, D. C., only ten per cen of the press were inclined toward de fense of the British, 24 percent wer noncommittal, while the remaining 66 per cent were definitely favorable to the Je ish position.

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CAMP ATID ("FUTURE") the name of a new project undertaken the United Synagogue. It is a summ day camp, under expert pedagogical s pervision, for the purpose of trainin young kindergartners in the methods conducting similar projects in their spective communities. The trainees a all being sent by their respective syn gogues. Anyone who knows how mu can be accompanied with pre-school chi dren through the usual means of pla song and story appreciates the value this experiment. The children who w be privileged to come under the care the newly trained teachers will have advantage few Jewish children as enjoy. We hope that Camp Atid will a great success, and that next year, ma more synagogues will arrange to se promising young teachers to it.

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USUALLY, A CHILDREN'S THE tre is judged by the standards of childh If they enjoy a performance, nothi more need be said. And yet, in deali

(*Continued on Page* 23)

A Public School Principal Looks at Jewish Education

By ANNA BEAR BREVIS

I AM the principal of a large public school as well as the wife of a rabbi of a Conservative congregation. My rather unusual position as a principal of a non-sectarian school and that of a "rebbitzin" has given me the opportunity of studying the reactions of Jewish children to both the general and Jewish environment. Although I have been heartened by the response of our children to Americanism, I am alarmed by their lack of response to Judaism. In this article, I would like to analyze some of the causes for this apathy and to make a few concrete suggestions for the future education of Jewish children.

Formal Jewish Schooling Not Enough

Thinking Jews everywhere in our country have become aware of the need to intensify Jewish education. Indeed, never in our generation has greater interest been shown in Hebrew and Sunday schools throughout the country nor more money for their support been forthcoming. Emphasis is being placed on better-trained and better-paid teachers, on campaigns to increase enrollment, on ways and means of extending education beyond the Bar-Mitzvah age. These efforts are bound to improve the caliber of Jewish schools. Unfortunately, however optimistic I may be about the future progress of these schools, I cannot accept the thesis that the most superior school system can of itself arouse and develop interest in Judaism and in Jewish culture.

If we are to develop a healthy, living, creative Judaism in our country, we must, it seems to me, revise our concept of Jewish education and adopt a new approach. Most laymen, and even rabbis and teachers, look upon education as learning acquired from books whether at home or in school. Even our more progressive educators who have added other media to their curricula, still center their attention upon the work within the walls of Hebrew and Sunday schools. *Formal Education,* revised and intensified, is the activity upon which most of our money and effort are expended.

Let us consider this point of view in terms of the needs of the modern Jewish child. Psychological studies show that the following factors enter into the education of a child and determine his behavior pattern—the home, the school, the church, play and extra-curricular activities, and the general environment.

There are approximately one hundred waking hours a week in the life of every child of school age. Of these, the best thirty hours are spent in the pubic school, where he not only learns the American way of life, of which we heartily approve, but where from Thanksgiving to Christmas he is brought under the influence of the Christian faith and the glorious spirit of Christmas in the most delightful manner. The younger and more impressionable he is, the more he absorbs consciously and subconsciously the teachings of a faith not his own. In the kindergarten and first three grades, the public school curriculum is built around the natural interests of the child and his immediate environment—his home, his family, his companions, his holidays, and the like. It follows, therefore that the reading, literature, composition, music, art, handicraft, and even arithmetic problems center around the topics of greatest interest to

the child. In December the topic is always Christmas. Is there one Jewish child attending the public schools who does not know the story of the Christ Child or who cannot sing the beautiful Christmas carols? Is there any harm in knowing them? Not at all, if when taught them, our youth were already steeped in their own religious beliefs and had already responded to the literature, music and beauty of their own holidays. How many of our Jewish children get this knowledge or emotional experience in their homes, or during the few brief hours of the Jewish school, or in an environment largely devoid of things Jewish?

Let us look at the environment of the Jewish child in modern America. Generally he lives in a so-called "Jewish" neighborhood and plays with other Jewish children. Aside from a Kosher delicatessen or butcher shop, the neighborhood differs but slightly from other American neighborhoods. He converses in English, for he knows no Yiddish and certainly no Hebrew. He is interested in sports, movies and the radio. He reads books from the public library or "comics" from the "Five and Dime." He has his music, dancing, singing, or dramatic lessons—usually on Saturday. He attends the Community or Temple Center for boy scout meetings, basketball and other athletic games, handicraft, cooking classes, dramatics, music and the like. As a rule, there is no Jewish content in any of these activities, despite the valiant efforts of our Young Judea leaders and the pitifully few other workers in this field. The child's home, too, is almost devoid of Jewish content, for he is a second or third generation American whose parents for the most part, were brought up with little or no Jewish training.

Let us say that we are successful in getting the child to attend regularly our Hebrew and Sunday school and Sabbath morning services, a total of at most ten hours a week. What can we hope to accomplish in these few hours? But even more tragic is the fact that the vast majority of our children, who attended no religious school at all, are expected by their parents to absorb our Jewish heritage during the two hours of the Sunday school session.

Implementing a Program for Every-Day Jewish Living

Does this mean that in order to bring up a child in a Jewish atmosphere and to give him a Jewish background, we must create a "ghetto" or move to Palestine? Not at all! But we can utilize sources from both our history and modern Palestine to make our American environment more Jewish. We must—an imperative *must*—bring Jewish content into the child's play time, his extra-curricular activities, his literature, his music. The home, the Jewish Center and the Bureau of Jewish Education must unite with the Jewish school and the synagogue to integrate and implement such a program. We must call in our educational psychologists, our writers and artists, our musicians, as well as our rabbis and educators, to prepare a well-rounded program for every-day Jewish living. We must begin to train our play and group leaders to accept the Jewish philosophy of our Hebrew teachers and rabbis. Even more important, we must capture the interest and enthusiasm of our young mothers and give them the "know-how" for creating a Jewish home—a twentieth-century home, to be sure, but built upon the foundation of thirty centuries of Jewish thought and culture. Let us create this type of home by developing a modern Jewish mother who will show the same zeal toward a "Judaism-in-the-home" project that an ardent Hadassah member does toward Palestine, and the rest will follow. To do this, however, we

must not stop at preaching to the parents; we must work out for them and with them a detailed plan of action. We must be ready to develop such a project on a national scale with all the resources at our command.

Utilizing the Maternal Interest in the Child's Welfare

Our Jewish educators will do well to take a leaf out of the child hygiene movement. That the modern child is taller, stronger and healthier than the child of a quarter of a century ago is no accident. The medical profession has not only worked out a detailed health program for children from infancy to adolescence, it has also used every means possible to "sell" the program to mothers. For those unable to engage a private physician, public clinics and nurses have been provided. Our Jewish mothers particularly have made such extensive use of this scientific knowledge, that we point with pride to the fine physical development of our Jewish children.

This devotion to their children's welfare can be utilized to interest young mothers in a "Judaism-in-the-home" movement. Large numbers of parents today are concerned about the lack of Jewishness in their homes and environment. Unlike their own parents, who were hastened into Americanism by their immigrant forebears, this generation takes Americanism for granted; now many of them are demanding that which they missed in their upbringing, namely—Jewish content. I am certain that in every Jewish community we may find a fairly large number of intelligent, alert Jewish mothers who would be willing to devote themselves to a project which would aid them in creating a Jewish home within the framework of the American milieu.

A focus of organization might be the national office of Temple Sisterhoods, which would choose to make this movement a major project. Then, too, a Jewish educational body, operating on a national scale, could set up a department for Home Education, with a staff of trained personnel to work out the details for such a plan, disseminate information, and send out speakers and organizers. Once units are established in many parts of the country, it would be a simple matter to interest commercial houses to prepare materials, such as home decorations for holidays, a variety of books and games to be sold at a nominal price. A widespread demand for Jewish books, plays and songs would encourage writers and artists in these fields. A parents' magazine and zonal meetings and conferences might be the final step in such a program.

Suggestions for a National Movement

To launch such a movement on a national scale will require a great deal of preparation and the expenditure of large sums. In the meantime, I would like to suggest the following simple blueprint for immediate execution. In any fairly large Jewish community, the project can be started as follows:

1. Interest about twenty-five young, intelligent mothers whose children are below ten years of age.

2. Schedule weekly meetings. (Meetings to be held on a night when husbands are able to act as "sitters"—we assume that the fathers are in sympathy with the movement.)

3. Begin the over-all program by specifically planning for such holidays as Hanukkah, Purim, Pesah, etc., with a series of meetings as follows:

A. History and significance of holiday—by local rabbi or Jewish educator.

B. Music—by Young Judea leader or cantor to teach traditional and modern Palestinian songs.

C. Games—by Young Judea leader and

physical training teacher to teach games and dancing.

D. Books and stories—a Jewish librarian with the aid of a member of Jewish Bureau of Education, to review books and tell stories which mothers can use to convey to the child the beauty of Jewish lore.

E. Decorations for home—made under guidance of art teachers; also cut-outs to be taken home for use by children.

F. Holiday menus—one or two cooking lessons to learn preparation of traditional dishes as well as new recipes such as ginger bread Hamans, poppy seed crowns for Esther, etc.

The Sabbath in the Home

Several of these meetings would, of course, be devoted to the observance of the Sabbath. Anyone who has had the pleasure of watching the reactions of a young child to his mother's blessing the Sabbath candles knows how much this Sabbath custom impresses him. Add to this festive table decorations, a blessing meaningful to the child and one in which he participates, table hymns during and after the meal, and we have created a love for the Sabbath that remains with him throughout his life.

The bedtime story that children beg for could be borrowed from Jewish folklore. Is there any reason why, along with nursery rhymes and fairy tales, he should not also enjoy the lovely tales found in the Bible, the Talmud, and the Midrash? Of course, they must be revised and illustrated to delight the heart of a child. At present we have pitifully few books of this type.

Saturday afternoon, the accepted day in America for children's movies—usually Westerns and gangster movies in neighborhood theatres—can be changed to a significant and happy Sabbath afternoon—at home for the very young children, and in the Community or Temple Center as the children get older. The child's natural desire for the movies can be just as easily satisfied on Sunday afternoons.

In a "Judaism-in-the-home" movement provision should be made for an Oneg Shabbat for children, one or two mothers taking charge of ten or twelve children. What child would not love stories, songs, games and refreshments? Surely, an interested mother would not find it a burden to supervise such a program once every five or six weeks.

For children of ten or more, the Oneg Shabbat could be held at the center. Why should our centers remain closed on the Sabbath and holidays? To be sure, handicraft, cooking classes and the like should be omitted on such occasions. But what objection is there to a story-telling hour, group games and singing, or even the dancing of the Hora and other Palestinian dances? Why not Sabbath refreshments in the form of a *Melavveh Malkah*? A similar program should be planned for the holidays. At the present time, parents keep children home from school on the various festivals only to let them go to the movies or play baseball, often in front of the school house, to the secret disdain of the teachers and the open anger of the non-Jewish children who must stay in school and work. On these holidays many Jewish fathers must, of necessity, go to work; there are no ceremonials in the home and seldom attendance at the Temple. No wonder these occasions have no significance to our children; that they become three-day-a-year Temple Jews with perhaps an occasional attendance at a Bar Mitzvah or *Yahrzeit*.

American Jews today need not fear that these Jewish interests would stamp them as not being good Americans, as the older generation feared at the turn of the cen-

tury, when hosts of Jewish immigrants were arriving on these shores. It has been amply demonstrated that the Jew has taken his rightful place on the American scene. What we do need to fear is that the descendants of these immigrants will lose the Jewish heritage which was so strong a factor in making them good Americans.

Jewish education must train for everyday Jewish living. Only by creative planning and concerted action can we put an end to the confused and aimless pattern of American Jewish life. Let us staff our Centers with play leaders who will bring Jewish content into the child's leisure hours. Let us continue our progressive policies of teacher-training and better and more intensive Hebrew and Sunday schools. Let us encourage attendance at Temples and synagogues by making the children's services beautiful and meaningful. Above all, let us gather a nucleus of intelligent Jewish mothers to launch and popularize a "Judaism - in - the - home" movement. Then shall we truly follow the injunction in the Book of Proverbs: "Train up the lad in accordance with his course: even when he groweth old, he will not depart from it."

Jewish Life in Our Small and Scattered Communities

By B. M. ASHELL and JOAN ASHELL

In the literature of East-European Jewry, there are many interesting accounts of the efforts of *yishuvniks,* Jews in small out of the way villages to retain their Jewishness despite their remoteness from the centers of Jewish life. With the tendency of American Jews to leave the overcrowded cities and to strike out in new economic paths, an increasing number of American Jews are now living in small towns where they can have only occasional contact with Jewish institutional life. Will they be able to retain their Jewish loyalty? The question is one with which we shall have increasingly to deal.

In the meantime, it should be helpful to know what individual Jews are doing to solve it for themselves and their families with the very minimal assistance given by the larger Jewish communal centers. The following article shows how one Jewish family is trying to meet the situation and gives its authors' suggestions on how to deal with the problem. —*Editors*

THERE are many thousands of Jewish families now living in small towns of America—towns of only a few hundred or thousand people. In many of them, one family represents the entire Jewish population of the town. In many others, there are a few families, but often not a sufficient number for a *minyan.* The experiences and the problems of these families are undoubtedly just as varied and numerous as are the families themselves, but because Reconstructionism has had such a decisive influence on our lives, the editors of THE RECONSTRUCTIONIST thought our experiences would be of some interest.

To properly establish ourselves as an "authority" on Jewish life in small towns, we point out that we have lived in two small towns for a period of twenty years —for thirteen years in a town which had a population of 5,000, and seven years in Kirksville, Missouri, which has a population of 10,500. We are acquainted with many other towns in the Midwest which range in population from 200 to 20,000.

A "Family-Made" Pattern of Jewish Life

Our family of four includes a daughter of 18 (now in her first year of college

and the co-author of this article), a son of 15, my wife and myself.

Our life as small town Jews has made our opinions and concepts of Judaism seemingly paradoxical. Our intellectual contacts have been restricted to written material and our religious experience "family-made." We believe, however, that we have acquired a broader overall viewpoint than have other families whose Jewish experiences have not been so necessarily limited.

We adopted the premise that it was highly desirable for us to retain our Judaism, not only from a realistic viewpoint, but more important, emotionally and intellectually. We, therefore, retained our membership in the Conservative synagogue in which we were members during our residence in the city. We maintained some of the rituals, and observed many of the traditions of Judaism. Because we realized our children must have a knowledge of Jewish history and Jewish customs if they were to appreciate their heritage, Friday evenings would find us reading Israel Zangwill's "Dreamer of the Ghetto" and other Jewish literature. A few years later, thanks to the Temple Sisterhood, we were able to study, through a correspondence course they had prepared, the origin of these customs as well as Jewish history.

The Search for a Satisfactory Rationale

Although we were "Yom Kippur Jews" as far as our synagogue attendance was concerned, we felt that it was somewhat justified because our attendance required a 400-mile round trip. This, then, was the pattern of our Judaism for many years. The time for Eddie's Bar Mitzvah approached. Fortunately a young man attending our college was qualified to prepare Eddie, and Eddie "did a masterful job" (we thought). However, the rabbi's sermon which followed the ceremony seemed to challenge my concept of Judaism. He asserted that a person born a Jew should retain his Judaism, as every person born a Baptist should retain his religion and every Catholic retain his. I questioned this. I did not think that freedom of choice of religion should be denied a person merely because of accident of birth, although I realized, of course, that in the case of a Jew he may have no choice under present circumstances. He further stated we must retain our traditions and rituals in order to be "good Jews." I disagreed. Although we had retained certain traditions and rituals in our family, I felt it had no bearing on our being "good Jews." For us, they served to enrich our lives and helped us to impress our children with the beauty of Judaism. Because I *assumed* that his views were different from mine, I resigned from the synagogue, writing him a detailed explanation setting forth my reasons.

During the following months we thought much about our status as Jews. We investigated and discussed the Ethical Culture movement, as well as Reform Judaism. Although we did attend services in the Reform Temple the following high holidays, we found no satisfactory answer in these forms of religion. The rabbi of the synagogue from which I had resigned had in the meantime written to me in a most understanding manner and had sent me the Sabbath Prayer Book, published by the Jewish Reconstructionist Foundation. We were very much impressed with this first introduction to the Reconstructionist movement, and at the first opportunity I made an appointment to further discuss my viewpoint with him. As a result of this discussion, I purchased *A Partisan Guide to the Jewish Problem.* Although the following may sound as if I had attended a revivalist meeting and suddenly "got religion," Rabbi Steinberg's guide was the answer to my quest. It

showed me I was not alone in my concern and in my questionings. In it I found a new basis for the beliefs and the traditions that I wanted to retain. Our first Seder with the New Haggadah was the most impressive and meaningful Seder we had ever conducted in our home. We rejoined the synagogue. The Friday evenings following were devoted to discussing the Guide and the literature sent to us by the Reconstructionist Foundation.

Relation to Reconstructionism

At this point it may be proper to ask: (1) Just what has Reconstructionism contributed to our thinking? (2) Where has Reconstructionism failed us? (3) What more can Reconstructionism do for us? (When I say "us" I presume to include the many thousands of Jewish families who are located as we are, away from Jewish contacts and activities).

(1) Reconstructionism has shown us that Judaism with its richly beautiful traditions, its vast cultural heritage, and intellectual background has the power to make for a fuller life. It shows the way to transcend the obstacles of "prejudice," "hatred," and "narrow Jewishness" which are the result of "non-acceptance." It is a means by which we can develop a strong Judaism—a Judaism so intrinsically a part of ourselves that we accept it to the same extent that we accept our Americanism. We don't consider it a personal insult if our country is abused. We either scoff or have a pitying scorn for the utterer of such abuse. Should the abusive remarks seem dangerous to our security, certainly we would be quick to take every action necessary to avert this danger, but only with the best interests of our country in mind, not merely in self-defense. Perhaps one of the reasons that Judaism has become such a burden to some and a source of near mental illness to others is that they assume all prejudices as a personal affront and suffer a thousand deaths. Of course, we recognize there are prejudices against the Jews, but an objective attitude (as objective as one can get on a subject so highly emotional) gives us a different viewpoint. Given a deep-seated love and respect for his Jewishness, a Jew will not take these prejudices personally—rather he will understand the reason and then realize they are often the result of generations of misunderstanding. He will realize, however, the necessity of combating these prejudices, as well as all other prejudices, with all the vigor at his command and of joining forces with the progressive groups who think as he does.

(2) Where has Reconstructionism failed for us? And here again I presume to use the word "us" as denoting the Jews throughout small-town America. Reconstructionism fails because it is always entirely "intellectual" and requires much mental effort before its basic concepts can be accepted. I discussed this with many of my friends who have expressed interest, but as yet "have not had the time" to read the material I asked be sent to them. I found much interest but no wish to exert the effort Reconstructionism requires. I discussed it with a Reform rabbi, who told me he was opposed to it. He felt it was a form of Reform Judaism that insisted on retaining *kashrut*.

Perhaps another weakness is in stressing rituals that are not natural to our present way of living. Although we have stated that we do maintain many of the traditions, *kashrut* is not one of them. For us to incorporate it into our household now would be very unnatural—and impossible. It would put us in the position of explaining "why" and justifying it to ourselves and to our friends. We do not think it would serve a useful purpose for us, and the mere fact that it is apparently required of us might leave us with a sense of resentment against a movement which

asks that we do observe it. It may raise a doubt in our mind if we are really in "good standing." It would certainly detract to some extent from our feeling of complete unity with the movement. We quite agree with the necessity for stressing the observance of our traditions, but we think they should be traditions that are still a part of our lives, although perhaps latent and needing only a stimulus to reawaken them.

This, then, Reconstructionism *can* do for "us": help us to acquire a new and fuller interpretation of our traditions such as it has done for us in the preparation of the new Haggadah; furnish music, records, dances, folk songs and similar means of bringing "Jewishness" into our homes. I mentioned the Temple Sisterhood correspondence course in Jewish history and traditions. We felt it was very valuable. We think it could be even more valuable from the Reconstructionist point of view.

Some Significant Experiences

Other experiences not entirely unrelated, may be of interest. For example, I have just received a brochure from the *Jewish Chatauqua Society,* which tells of the progress this organization has made in developing a better relationship between Jew and non-Jew. I hesitate to dispute their claims. I am only familiar with three instances in which lecturers have come to our college under their auspices. In none of these three instances was "good-will" created. In fact, much harm was done by one young rabbi and a negative reaction was created by the other two. The one young rabbi I speak of came into our shop after his lecture and in a loud voice demanded to know "what these hicks wanted for nothing, anyway?" It seems they were not properly appreciative of the lecture he had given. On another occasion a rabbi spoke on Jewish contributions to civilization. The professor of history who heard him later told me that he was entirely too enthusiastic in giving all the credit to the early Jews without mentioning the contributions of the Greek, Egyptian and Chinese civilizations. I have always felt, too, that if I am to bask in the reflected glory of an Einstein, a Cardoza, or a Brandeis, I must properly share the shame of a Louis Lepke, and other Jewish gangsters and criminals. It is for this reason that a lecture on our great leaders does not overly impress me.

The one inter-faith meeting I attended in our town was also attended by most of the Jewish families in town. A comment was later made by a member of the church in which this meeting was held to the effect that it didn't seem to "poison" the Jews to come to church to hear their rabbi; why couldn't they come to hear their minister?

It is in view of the above experience that I venture to doubt the value of "goodwill" meetings and lectures.

We might also mention our reaction to "Jewish prejudices." It has been a shock at times for us to hear our very dear friends called "goyim," "shiksas" and other derisive names. It was more of a shock when we were told by Jewish friends not to go to a certain hotel night club because "all the 'yids' in town will be there."

Coming as it did from people we sincerely liked, it gave us much food for thought. We decided that perhaps our people, too, needed a little "education."

I know much is being done to remove the basic causes of anti-Semitism. I am in full accord with those who think it rather hopeless to attempt to cure the results without removing the "causes." My chief point here is that an effort to remove the causes of "Jewish anti-Semitism" must also be made. I think the Reconstructionist movement is pointing the way. I hope it may have great success.

Book Notes

TWO BOOKS ON LEGAL RECONSTRUCTION

THE CONSTITUTION AND CIVIL RIGHTS, by Milton Konvitz, Columbia University Press, New York, 1947, 254 *pp.* $3.00.

EXPRESSIONS of race prejudice are a disturbingly prominent feature of American culture. In a new book, "The Constitution and Civil Rights," Professor Milton Konvitz shows how discrimination in the field of civil rights has been given legal sanction. He defines civil rights as the rights to employment, and to accommodations in hotels and public places. A discussion of the privileges and immunities of citizens in respect to discriminatory treatment is also included.

The legal problem is bound up with historical and geographical considerations.

In 1789 thirteen states formed a federal union delegating certain powers to a Federal government. These powers were general and no provision was made to determine what would happen if the Federal government were to pass a law which exceeded its powers. Subsequently, the Supreme Court assumed the authority to decide this question and has continued to exercise that authority.

In many parts of the country, particularly in the South, the rights of the Negro are not adequately protected by the states. Under such conditions, if the Negro is to be protected at all, he must receive this protection from the Federal government. After the Civil War the thirteenth, fourteenth and fifteenth amendments to the Constitution were adopted to provide additional protection for individual rights, and under these amendments Congress passed several Civil Rights Statutes. Did these amendments give Congress authorization to pass such laws? Did the states, through the thirteenth, fourteenth and fifteenth amendments delegate power to the Federal government to protct the civil rights of Americans? The Supreme Court said *no*. It declared most of the civil rights statutes unconstitutional, and it so limited the scope of the others by narrow interpretations that they have afforded scant protection. Professor Konvitz has contributed a masterly description of how this happened.

Professor Konvitz approaches the problem by resurrecting and analyzing the forgotten dissenting opinion of Mr. Justice Harlan in the Civil Rights Cases, an opinion which he rightly says "deserves a high place among the writings of American statesmen marking progress in the development of democratic thought." In 1875 Congress passed "An Act to Protect All Citizens in Their Civil Rights" providing: "all persons within the jurisdiction of the United States shall be entitled to the full and equal enjoyment of the accommodations . . . of inns, public conveyances . . . theatres . . . applicable alike to citizens of every race or color." Under this law indictments were brought for denying Negroes accommodations in hotels, theatres and trains. The Supreme Court held that, as neither the thirteenth nor the fourteenth amendments authorized Congress to pass such a law, it was unconstitutional. Mr. Justice Harlan, in a dissenting opinion, said the statute was valid under both the thirteenth and fourteenth amendments,

and his reasons ought to be known by every American.

First: The thirteenth amendment not only abolishes slavery as an institution; it abolishes "the burdens and disabilities which constitute the badges of slavery and servitude." Discrimination in public places is a badge and incident of slavery. Congress therefore has the power of "protecting the liberated race against discrimination."

Second: The fourteenth amendment states:

"Section I.—All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

Mr. Justice Harlan contended: the first sentence of this section confers national citizenship on Negroes. National citizenship carries certain rights, privileges and immunities—those which are fundamental in citizenship in a free republican government including "exemption from race discrimination." Congress has the power to protect this Constitutional right by appropriate legislation; and certainly no state, or public place which secures a license from a state, may abridge these privileges and immunities.

"Today," said Mr. Justice Harlan, "it is the colored race which is denied by corporations and individuals wielding public authority, rights fundamental in their freedom and citizenship. At some future time it may be that some other race will fall under the ban of race discrimination. If the constitutional amendments be enforced, according to the intent with which, as I conceive they were adopted, there cannot be in this republic any class of human beings in practical subjection to another class, with power in the latter to dole out to the former just such privileges as they may choose to grant."

The forebodings of Mr. Justice Harlan were borne out when the Supreme Court upheld the compulsary "relocation" of American citizens of Japanese descent, who in 1942 were removed from their homes on the West Coast and denied their liberty for more than three years. Though he has discussed the Japanese American problem in another book, Professor Konvitz might well have referred to these cases here, and to the dissenting opinions of Mr. Justice Murphy.

It was substantially the same Congress that passed the Civil Rights Statutes as had passed the fourteenth amendment, and evidence of their opinion of the intended scope of the amendment would seem relevant. Professor Konvitz might well have fortified his argument by a more extended analysis of the legislative history of the amendment and of the statutes.

In 1873, in the Slaughter House case, by a five to four decision, the Supreme Court established the principle that the rights of national citizenship were limited to those pertaining to the Federal government, as the right to petition Congress, or to protection from foreign governments while traveling abroad; civil rights are matters for the states. Four judges dissented, holding that national citizenship imparted "the fundamental rights, privileges and immunities which belong to a free man." On its facts, the decision was quite reasonable. Louisiana had passed a statute requiring all butchers to do their slaughtering in a public slaughter house and the

case was an appeal by a butcher who had disobeyed the law. All that the majority really decided was that the right of a butcher to slaughter cattle in his own store was not one of the fundamental rights of national citizenship. The Court could easily have distinguished cases involving civil rights from this case. But the Slaughter House case became the precedent for the doctrine that civil rights were not included among the rights of national citizenship.

In recent years, however, the Court, has allowed Federal protection for civil rights in a few cases by indirect means:

First, by extending the scope of the due process clause of the 14th amendment to cases in which states condemn an individual under improper procedure — by torture, or by the denial of the right to counsel. In a recent case a drunken Georgia sheriff arrested a Negro and beat him to death. When Georgia refused to punish the sheriff, the Department of Justice indicted him for willfully depriving the Negro of his constitutional rights. Justices Frankfurter, Roberts and Jackson voted to dismiss the case on the grounds that the Constitution provides that such matters are to be left to the states. If the states refuse to act, "that is an ominous sign" but the Federal government cannot do anything about it. The majority held that the Federal government could intervene because the sheriff, while acting as a state official, had deprived the Negro of his right to life without due process of law. Mr. Justice Murphy (dissenting for special reasons) wrote:

"A Negro citizen has been deprived not only of the right to be tried by a court rather than by ordeal. He has been deprived of the right to life itself. That right belonged to him not because he was a Negro or a member of any particular race or creed. That right was his because he was an American citizen, because he was a human being. As such he was entitled to all the respect and fair treatment of man, a dignity that is recognized and guaranteed by the Constitution. . . . Too often unpopular minorities, such as Negroes, are unable to find effective refuge from the cruelties of bigoted and ruthless authority . . . where as here, the states are unwiling for some reason to prosecute such crimes, the Federal government must step in unless constitutional guarantees are to become atrophied."

Second, another indirect method of protecting civil rights has been by an extension of the commerce clause. In a recent case the Court held that a state law segregating Negroes on buses travelling from one state to another was an undue burden on interstate commerce. The justification for the proposed FEPC act prohibiting discrimination in employment is that it is a regulation of interstate commerce.

These indirect methods open the possibility to some extension of Federal protection of civil rights. But the precedents established by the Slaughter House and Civil Rights cases stand squarely against any broad extension of Federal power in this field and the "liberal" judges can merely chip out small havens in the doctrine, when specific cases arise.

Professor Konvitz urges a bold step: that the Court adopt the doctrine of Mr. Justice Harlan and of the minority in the Slaughter House cases; that the Court hold that the rights of national citizenship created by the fourteenth amendment include the "natural and inalienable rights which belong to all citizens." But does not the Constitution relegate these rights to the states? Professor Konvitz would answer: Perhaps it did originally, but the fourteenth amendment was adopted for the very purpose of changing this

situation. Professor Konvitz has brilliantly marshaled the evidence to support the validity of this view. To the states rights argument he opposes the powerful logic of Mr. Justice Harlan:

"Was it the purpose of the nation simply to destroy the institution, and then remit the race, theretofore held in bondage, to the several states for such protection, in their civil rights, necessarily growing out of freedom, as those states, in their discretion, might choose to provide? Were the states against whose protest the institution was destroyed to be left free, so far as national interference was concerned, to make or allow discriminations against that race as such, in the enjoyment of those fundamental rights which, by universal concession, inhere in a state of freedom?"

Professor Konvitz's view has important implications for American jurisprudence. If the position were accepted that national citizenship confers civil rights which the Federal government can protect, the way would be opened for greater intellectual honesty in judicial decisions. To achieve results thought to be desirable, in some types of cases, the Court, as noted above, has been twisting certain clauses of the Constitution to mean things obviously never intended. But if the basis for jurisdiction were held to be that national citizenship conferred by the fourteenth amendment protects individuals against deprivations of their fundamental rights, then the way is opened to a new legal approach to many social and economic problems. The *legal reconstruction* urged by Professor Konvitz would have far-reaching results: doing the right thing for the right reason would not only secure a better rationale for Constitutional law; it would produce right results in many new situations.

SEYMOUR WENNER

THE ALIEN AND THE ASIATIC IN AMERICAN LAW, by Milton R. Konvitz, Cornell University Press, Ithaca, 1946, 299 pp. $3.00.

THE student of civil liberties will welcome the scholarliness and thoroughness which Dr. Konvitz has brought to the study of the alien and the American citizen of Asiatic ancestry in our society. The book, concisely presented and yet adequately detailed in description, clear in analysis and simple in language, is chiefly a study in constitutional law. Using United States Supreme Court cases as a theme, however, the author then proceeds to acquaint his readers with pertinent legislative, judicial and social background materials for eleven specific problems, in as many chapters, facing the two classes of persons covered by his study.

Included in the study is a treatment of the status of the American Indian, Chinese, Japanese, East Indian as well as all aliens and foreign-born citizens. It considers the practices of excluding aliens; deporting them; the problem of their becoming citizens and the subsequent possibilities for denaturalization; and restrictions on their right to own land, work and share in the natural resources. Finally, he discusses the right to teach, learn and use foreign languages; the problem of segregation in school; miscegenation; registration of aliens; and our treatment of Japanese during the recent war. Summaries at the end of each subject are very helpful to an understanding of the problems raised and of the author's criticisms and opinions, which are freely expressed.

A word might here be said about Dr. Konvitz's values, for they permeate the book and account for his judgments. He himself makes them clear at the outset by quoting from *Leviticus*:

"And if a stranger sojourn with

thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself."

In no sense, however, should the limited nature of the study (the book is incomplete as a study of the "race problem" because the Negro is not considered), or the erudition of its author (Dr. Konvitz is a Professor at Cornell, a philosopher, and a lawyer), discourage the layman from exposing himself to its contents. It makes no claim to serve the specialist exclusively and, in fact, would not satisfy his curiosity for technicalities and more minute examination of legal precedents. It is rather for the intelligent layman and student interested in civil liberties and in the realities of the considerations which establish their legal rights.

We are made to understand that although great strides have been taken to assimilate the alien, our racial attitude of White supremacy bodes ill for our future in a world which is predominantly colored and increasingly conscious of its dignity and strength. Our treatment of Japanese-Americans during the war is an example of the racial intolerance and demand for conformity which grips our society. The problem of the alien and of the Asiatic therefore, in spite of their small numbers in the U. S., is of topical importance.

In this connection, Dr. Konvitz brings our attention the effect of our immigration exclusion policy on Japan. The Japanese looked upon our laws as insulting. The anti-American demonstrations which followed were in no small measure responsible for the strained relations between the United States and Japan which continued until December 7, 1941 and our entry into the war. Considering the discrimination against them as "opposed to the principles of justice and fairness upon which the friendly intercourse between nations must, in its final analysis, depend," the Japanese continued to resent the legislation, "not because it shuts out our immigration but because it derogates us to the position separate and inferior to that of the other nations of the civilized world."

The reviewer was tempted to digest the score or more other interesting and provocative bits of information and background so that others might become acquainted with them. Rather than do so, however, a far more ambitious task than is permitted by the limitations of this publication, he takes the liberty of recommending that the book be read.

MAX M. KAMPELMAN

REALITIES AND VALUES

(*Continued from Page* 10)

with a Jewish children's theatre, there are many values we would like the child to derive from a production. There are, in other words, some plays we *want* them to like. Right now, the theatre conducted by the Jewish Education Commiteee of New York, under the direction of Samuel Citron, is putting on "Rich Man, Poor Man." The children love it —and go to see it several times; and—believe it or not—adults can enjoy it too, and get a great deal out of it. When we see a play well written, well acted, well directed, it's news, and good news besides, for nothing leaves so indelible an impression upon the youngsters as the living stage.

Random Thoughts

BY assuming that one's group is the hub of the universe one manages to indulge one's vanity and egotism without the least twinge of conscience.

* * *

Men of God tend to mistake their fear of one another for the fear of God, and their love of God for the love of their fellowmen.

* * *

Psychosomatics is a recent development in the art of healing. It reckons with the interaction of mind and body.

The next development will go a step further. It will recognize the interaction of society, mind and body.

We shall then have sociopsychosomatics.

* * *

The better we know people the less we expect of them and the more we hope from them.

* * *

The four categories of human value are: the true, the good, the beautiful and the holy.

Each category has its votaries who are object-centered and its addicts who are self-centered.

The votaries are philosophers, prophets, artists and saints.

The addicts are intellectual snobs, moral prigs, hypersensitive esthetes and sanctimonious pietists.

* * *

Surplus energy, the energy left over from the struggle for existence, if not utilized begets boredom.

To escape boredom men either create or destroy.

* * *

To try to separate a religion from the civilization to which it belongs is like trying to separate weight from body.

* * *

For a man to know what his own character is like, he depends upon the opinions others have of him, as he depends upon a mirror to know what his face is like.

But it is harder to find people that give a true reflection of one's character than mirrors that don't distort one's physical image.

* * *

When the thought of Britain's perfidious repudiation of the Anglo-American Commission's report impels you to cry out with the Psalmist, "All men are liars," think of Bartley A. Crum.

His honesty and forthrightness, which speak from every page in his recent book "Behind the Silken Curtain," should lead you to realize that all is not yet lost.

When the sight of our well-fed Jewish youth sipping their cocktails reveals to you a callous apathy to Jewish suffering, think of the young men and women who after a strenuous *haksharah* (training) left recently to give their youth and strength to help build Eretz Yisrael.

Recall also the brave young men who have joined as sailors on the fleet of vessels trying to break the British blockade against Jewish immigration.

The Coming Man will not be a Prometheus stealing fire from the gods but a brand saved from the burning flames of human selfishness, greed and treachery.

* * *

Those who specialize in philanthropy are worried by any social change that might eliminate the market for it.

M. M. K.

Tehiyah
RENASCENCE
תחיה
Reconstructionist Youth Institute

Jewish Youth Organizations–a Critique

By ARTHUR GILBERT

HOPE for a healthy American Jewish Community seems dim when one views the sad state of American Jewish youth today. If our adult leaders are sincere in their concern for the form and substance of Jewish life in the future, then they must now act so as to insure the worthwhileness of that future.

The Youth Movement Approach to Jewish Education

It is already trite to indicate that both the American Jewish home and the American Hebrew school have provided the great majority of American Jewish youth with no more than a superficial insight into the values of the Jewish cultural pattern. Judaism is often taught in such a manner, that, when the intellectual curiosity of our youth is finally stimulated by the high school and by the university, the slightly remembered Jewish concepts assume the aspect of an outmoded view of life, not at all valuable in this, the twentieth century, the age of science and reason.

In order to retain the interest of adolescent and post-adolescent youth, there has developed recently upon the American scene a new educational approach. Jewish youth are to be organized into small congenial clubs. By the application of the best principles of group work, these clubs are to provide for the youth enjoyable reeducation and a gradual acquaintance with their responsibilities for participation in the adult Jewish community. Now, these clubs, officially sponsored by almost every organization, community center, and synagogue are at present the only instruments in sight for carrying out this important function. Therefore, it is most essential that we examine them closely. For here, too, the American Jewish community is failing to live up to its responsibility to its youth.

Some Present Inadequacies of Jewish Youth Movements

First, it is well to note that only a minority of Jewish youth are active participants in the various recognized Jewish youth organizations; the majority remain untouched. For this majority, Jewishness consists merely in comradeship with other Jewish boys and girls, and in suffering the psychological, not to mention the social, effects of anti-Semitism. Fortunately, this group is still a fertile field; it has not been made sterile by Jewish anti-Semitism. As for the organized majority, though their sense of responsibility to the Jewish community is limited, they could easily be made more actively responsible, were a sound program of Jewish activity presented to them.

However, most youths, whether organized or unorganized, have already rationalized away responsibility to religious

values and to religious ceremonial and observance. This is due in part to faulty education and to the general secularizing influence of American life, but also in great measure to the failure of our religious institutions to provide for youth.

Democracy is successfully taught to American youths only to the extent that they have an opportunity to learn about and to practice democratic principles in their school experience. Similarly, Jewish religious responsibility can be taught only by allowing Jewish youths to practice religion on their own level. A club leader often has the opportunity to inspire young people to attend services and to participate in religious ceremonial. However, in the greater number of cases his efforts are wasted, for these youths can find no religious institution that caters specifically to their needs and interests. Particularly at the age level when the individual youth is valiantly attempting to develop and express his own personality, we do a great injustice by forcing him to practice religion in an adult situation and under adult authority. Practically every experiment with junior High Holiday services where a junior rabbi conducts the service has been successful. Why not extend such a practice further? Religious practices can have meaning only when they effectively help meet the needs of daily living; and the problems of youth are individual and unique. Few religious institutions, however, have as yet recognized and dealt with this fact.

Now, of those youth organizations that *do* cater to youth's needs and in which lies our only hope for the future, there are only a few that in practice are effectively and adequately preparing participants for future American Jewish life. There are certain universal and fundamental problems that hinder the actual success of almost every Jewish youth organization in America.

Fragmentation of Jewish Life Reflected in Youth Movements

First and most important is the fact that too many of our youth organizations, like their adult sponsors, are committed to restricted and fragmented areas of Jewish participation. Most Zionist clubs, for example, in actuality, seem to exist only to provide a release for the anger and resentment that the American Jew feels in regard to the state of his brethren in Europe and Palestine. Within the club situation, however, Zionist history is rarely taught, the deeper value and significance of a Jewish state is rarely demonstrated. And even when the Zionist club functions well it usually forgets that Judaism is more than allegiance to a homeland and that Jewish youth, have other needs, in addition to those which Zionism seeks to meet.

For example, one Zionist region I am acquainted with rewrote the Pesah Haggadah for its youth groups. Not once, did this "new" Haggadah make mention of the fact that Pesah should inspire us to join the ranks of those who fight against social prejudice, economic insecurity, political authoritarianism. For these Zionists Pesah was an occasion to reaffirm only their hope that the Jews might be "free" to live in Palestine. The social and religious values of the Passover observance were completely forgotten.

Integration into American life without loss of Jewish values, combating anti-Semitism, vocational guidance, social service — these are a few more of the pressing problems of youth that the Zionist movement chooses to ignore. To make matters worse, some Zionist groups are openly secularist and destroy any moral obligation the innocent member may have previously felt to traditional Jewish concepts and practices.

I choose the Zionist groups by way of example, but almost every other Jewish

youth organization can be similarly charged. Perhaps it is good that we have such fragmentized groups, that are sincerely dedicated to particular ideals. We must remember, however, that it is hard enough to get a Jewish youth to join one group. How much more difficult will it be to get him to join four or five groups: one to learn about his religion, the second to learn about Zionism, the third to develop his Jewish cultural knowledge, the fourth to do European social service, etc.!

The Problem of Leadership

Second, there are hardly enough adequate leaders. This shortage hinders the success of such a group work program. For the most important feature of a club situation besides the members, is the club leader. It is the personality of the club leader interacting with the membership that actually helps shape the program of the club. Most organizations use volunteer leaders. Such leaders rarely have any knowledge either of the group work techniques, or of Jewish culture. Some organizations have attempted to hire trained leaders. Very few organizations, however, have enough money to pay for a leader for every club, and at that, there are hardly enough well-equipped leaders to go around. The Reform movement in New York City and the Jewish Theological Seminary have both recently prepared courses for training such leaders, but their enrollment is pitifully small compared to the great need. It is the responsibility of most organizations, then, to provide sufficient in-service training for those leaders they might obtain. But many of the executive workers, who should provide such training, are also unfortunately ill-equipped when it comes to Jewish knowledge. For example, I was once a volunteer leader in a Jewish youth organization whose field worker had such a limited Hebrew background that he would constantly mispronounce the most basic of the Hebrew words. This man was a fine group worker, a good administrator; he was loved by all. But he could never put across a Jewish program, for he himself was Jewishly illiterate.

The Problem of Housing and Other Facilities

A third problem is that the American Jewish community has failed miserably in providing facilities for its youth groups. Proper meeting places and centers of recreation are integrally bound up with the success of any such leisure-time organization. Jewish youth, however, must actually go begging for a place in which to meet, to play ball, to run dances, to hold cultural activities, etc. Sunday afternoons and evenings, to my knowledge, are the most opportune times for a meeting . . . but of course weddings and adult organizations are more important. So youth goes without a meeting place. If a synagogue does provide a meeting room for Jewish youths, it often restricts the freedom of their behavior to such a degree as to make the place entirely unattractive.

Most community centers and "Y's" that do have attractive facilities, unfortunately, are also closed to most of our Jewish youth organizations. The community center, perhaps much too selfishly, gives priority to its own clubs. Thus the Zionist groups, B'nai B'rith Youth Organization, and others find it almost impossible to get into the "Y." Or if they do get into the "Y," they are permitted to do so only after much tactful negotiation and the payment of membership fees for each of their members. Thus we force our youth to pay national dues, club dues, and "Y" dues. Also, unfortunately, the "Y" clubs are poor substitutes, in many cases, for other youth organizations. "Y" youth clubs, in general, have never passed the

stage of being social and athletic clubs. The Jewishness of the environment in the "Y," as far as youth is concerned, is but nominal. The "Y" staff, itself, often favors a secularist, non-religious approach to Judaism. I contend, however, that as important an institution as the "Y" has a moral responsibility to work for the preservation of the maximum of Jewish traditional religious values and practices that is consistent with the living of a well-balanced life on the American scene. In practice at least, the "Y's" are far removed from such a policy.

Such then is the present situation with American Jewish youth. The group work approach, I am afraid, can never really be an adequate substitute for formal education, but since it is the prevailing method for dealing with the vast majority of American Jewish youth, the American Jewish community now must be prepared to make the efforts necessary to insure the success of this program.

Toward a Solution

First, we need on the American scene a type of Jewish youth organization that will attempt to embrace within its scope every important aspect of Jewish life. That organization must be prepared to meet every need of the adolescent and post-adolescent youth within one framework. It must be able to cater to youth's basic social and physical needs as well as serving to combine the best in American life with the noblest in Jewish tradition. No one area of Jewish life must be unduly emphasized over against other areas of Jewish activity. Our primary motivating principle should be that Judaism has value for every aspect of life. Of course, the uniquely talented individual is to be encouraged to join a special interest group; but in general our organization must present a total approach. The B'nai B'rith Youth Organization, Young Judaea, and the Young People's League of the United Synagogue, are to my knowledge, foremost among those experimenting with this approach. Their activities should be watched with great interest.

Second, trained leaders must be found somewhere. Capable adults must be recruited from every quarter; they must be willing to sacrifice their time in this cause. But in addition, every important educational institution must immediately make plans to open extension courses so as to provide potential leaders with the fundamental rudiments of group-work activity and with a basic Jewish knowledge. Students in our teachers' institutes, also, should now be provided with such group-work training, and thus they could earn a full time salary by both teaching and leading clubs. The salaries of the executive staff members of our youth organizations may well be raised so that the right kind of material can be recruited. And when we do manage to find capable executives, they should be encouraged to develop all their talents. Our youth organizations should not restrict their efforts to only one phase of Jewish activity. Every organization must be prepared to supervise and to provide in-service training for its group leaders, even if this should mean the hiring of additional staff members. In this particular respect, the J.W.B. has done an outstanding pioneering job.

Third, the concrete realization of our ideals calls for the development of a new type of program material and the use of a new technique. It is rare that youth in an informal club situation will vote to form a study group or even to run a series of lectures. They are, however, eager to engage in all sorts of intriguing projects, campaigns, drives and the like. We must, then, learn how to provide basic knowledge and information, indirectly and informally, through such project methods.

Thus, for example, in one club situation a lecture on the American Jewish Community might be impossible, but a discussion contest on the question of creating one central Jewish agency in America could solve the problem. So we must constantly do research work to develop this technique; our youth staffs, also, must constantly coordinate their program materials. This battle calls for an all-out cooperative effort.

Finally, the American Jewish community must immediately make provision for the adequate housing of our youth activities. Either the present policy of the community center must be changed or new community centers must be built. The synagogue must awaken to this unique problem or else its future influence is sure to suffer.

In general, these problems are not insurmountable. Their solution, however, calls for drastic changes in our present practice. Nothing should be permitted to deter the adoption of the necessary changes.

A Matter of Definitions

By DOROTHY A. DELLAR

THERE comes a time in each one's life when serious consideration must be given to the meaning of concepts that have been glibly on the tongue since childhood. This is especially true when one's "frame of reference" changes.

Those of us who were fortunate enough to attend the Reconstructionist Seminar for Youth Leadership last September recognized before the first session was concluded that our frame of reference was going to undergo a definite change, a change that had to be given the utmost of careful thought and conscious deliberation. We American Jews, used to living in comparative security, surrounded by protecting laws and a fairly friendly environment had almost created an assimilationist attitude—not consciously, not deliberately. Those of us who attended the conference were really interested in Judaism; otherwise we would not have applied or been accepted. But now, with startling clarity, a new frame of reference was thrust upon us: continuation as a meaningful entity—*survival.* Survival, in the sense we shall use it here, means far more than mere existence; it means the type of survival that makes for a rich, full life, that creates in life the *desire* for continuation, for growth and vitality. Physical survival of the Jewish people was, of course, a vital concern in our deliberations at Camp Cejwin. The Jews of the world who survived the holocaust of the past ten years are a remnant, a handful. Physical survival, therefore, is a consideration not to be overlooked. Our questions surrounding this basic idea of continuation as a vital entity were many. What kind of entity? What shall be our method? Even the question "why."

Impressed with the thought which grew out of the discussion, that it is the moral duty of the Jew to identify himself with his culture, and his group problems, I began to consider a number of concepts which were associated with Judaism within the light of this survivalist framework. The following discussion, then, becomes a matter of definitions, admittedly subjective, admittedly crude, but indicative of one individual's acceptance of the "moral duty."

Judaism

Some time ago (February 8, 1946) *The Reconstructionist* published this writer's attempt to define Jews and Judaism. If I may take the liberty of quoting myself, the conclusion was: "Jewry is indeed a nation, a people with God as its King, religion as its soil, hope as its flag, and brotherhood as its destiny." The definition is still apt, but it is more concretely put by Dr. Kaplan in this way: "Judaism is an evolving, religious civilization." A civilization is a mighty concept to reckon with. It has roots, it has dimensions in time and in space, though for us the space has shifted from land to land on the earth's surface, revolving always around the one place, Eretz Yisrael.

"Evolving" makes of time a very living element. "Evolving" bears within it the feeling of being capable of more growth. There are many people who think of the Jews as being Biblical and are somewhat surprised that the "people of the Book" somehow still exists, very much alive, and with a great culture since Bible days. Today, this indestructible people is attacking the problem of physical survival as a nation rooted in the land with a vigor that attests to its hardiness. We have "evolved" in Palestine, despite political protestation to the contrary, a new civilization, fortified by the qualities of Hebraic culture indigenous to Palestine, plus the best of the civilizations in which Jews have lived for centuries in the Diaspora.

Tradition

A civilization, to enlarge and analyze this further, consists also of a tradition and a community. Our tradition, unlike that of most other civilizations, is mainly a spiritual one. Except for the early period of our history, we have no tradition of war, of conquests of other lands. Our tradition is largely the conquest of the human spirit, the understanding and vision, the hopes and dreams that express our people's determination to survive. Our tradition created a kind of spiritual homeland, and for centuries we had our roots in the soil of dreams. But these were substantial dreams. They gave form to a unique existence, they gave courage to the wanderers. Today we dare not boldly dispossess ourselves of so rich a background, of so firm a history.

Nor should we let the time-hardened bonds of tradition enslave us to a way of life that no longer exists. We are a mature people, grown adult through our continuous history. We must look upon change, within ourselves as well as in the general world, with adult intelligence, neither with the childish pettiness that cries: "The past holds nothing for us," nor with the senile world-weariness that clings only to memories and will not face reality. Dr. Kaplan put it this way: "Not timelessness but timeliness is the desideratum. Religion is necessarily rooted in the soil of tradition, but its life depends on its ability to send forth new shoots into the light of our own day." (Meaning of God. Page 39). We must take from our tradition, therefore, that which contains value in this new day, and lay aside whatever we do lay aside, not as a concession to outside pressure, but with full awareness and evaluation of what we are doing. Nor should we forget that beauty, pure and simple beauty, also has living value, and that there is much of great and enduring splendor in our tradition. The Friday night candles, the *tallit*, the shield on the Torah, all evoke an emotional response not only by their meaning but also by their loveliness as well. The Jewish home without Jewish *things* is spiceless. On the other hand, the tradition of separating men and women at Synagogue services, though a time-honored practice, no longer has meaning, for this

is an age of equality between the sexes. and common participation in all cultural and spiritual activities.

Community

The community, for us Jews, has become a somewhat nebulous thing. Once the community was a very real and functioning factor in our lives. It was, inded, the aspect of Jewish civilization which featured group survival most strongly in the past, particularly in the ghetto period, when the Jewish community was autonomous, and its strength lay in its cohesiveness. The reaction to the Haskalah resulted in the absorption . . . or the attempted absorption . . . of the Jewish community into the surrounding nations. The attempt did not succeed. In fact, modern anti-Semitism resulted. The reasons for anti-Semitism, I hasten to add, go a good deal deeper than the assumption that Jews and Gentiles, like oil and water, cannot mix. The failure of assimilation has created a community no-man's land. This poses an important question: We are not absorbable, yet we have lost our cohesiveness; what are we going to do about it?

The Jewish community must be revived, not ghetto-style, but with a new approach. A new approach is growing, through such movements as Reconstructionism, through a reaction on the part of Jewish youth to the failure of their parents' assimilationism, and through the heroic and inspiring revival of nationhood in Palestine, which appeals to the imagination of vigorous youth. A new kind of community has most certainly evolved in Palestine: the Yishuv. A new kind will evolve in the United States, once we are aware that it is possible and not at all contradictory to live in two civilizations at once, as long as they are not incompatible.

Religion

There remains of Dr. Kaplan's definition the concept of religion itself, though it is difficult to divorce religion from the other factors in Judaism. Each pervades the others, and they fuse to make the whole. But for the sake of discussion, I would like to break "religion" down into a series of related ideas.

Religion itself, in its highest form (divested of dogma) is that force in and beyond man that creates in him the will, not only to live, but to live in the best possible manner. Dogma is the result of individualized and group effort on the part of man to understand himself and God and to give him guideposts to the means of fulfilling his potentialities. But when the dogma so weighs down the religion that the high purpose is forgotten and the *means* becomes the most important element, that religion ceases to be a creative force, and may degenerate into a destructive one. Religion, well balanced and meaningful, develops understanding of the self, society and the cosmos, and creates in life the "dimension of purpose."

Godliness

In all man's attempts to understand himself, Deity has a vital role. Man, so the Bible informs us, is "made in the image of God"; he is therefore a creator in his own right. To understand himself, he must then try to understand God. A deity may be a tribal concept to be feared, an idealized human aspect to be worshiped, or an abstraction about which to weave a philosophy. Whatever Deity may be, it is a factor that cannot be dismissed with a sophisticated shrug of our shoulders. History has revolved around man's concepts of God, and it becomes one of our "moral duties" to give God a good deal of thought. Dr. Kaplan has made the observation that the word "God" should not be used as the subject of a sentence, as "God is . . ." It limits God. A thing should be con-

sidered instead as "Godly." The concern of a concept of Deity, then involves defining "Godliness" rather than "God." Godliness, therefore, is the quality given to the ultimate of the best in human behavior. By "best," I mean those acts and attitudes which man has found, through experience, the laws of cause and effect, and reason, to make for human liberty and decency.

In an injunction found in the Bible, God is reported to have said to Israel: "Even as I am holy, be thou holy." We can, therefore, equate Holiness with Godliness. Applied to God, Holiness is, as we mentioned before, the ultimate of the significant aspects of the best in human behavior and understanding. Applied to man, holiness is the quality of his striving to be "like God." A "holy man" is one who devotes his life to becoming as nearly like his concept of God as is humanly possible.

Israel has been considered a "holy people" because we entered into a sort of contract with God to live according to the rules our scholars believed lead to Godliness. We were committed to a behavior pattern, and it does seem, at times, as though there were something miraculous about that pattern. It has enabled us to survive every attempt to wipe us from the face of the earth. Since we are concerned with survival today, it would be well for us to study this tradition and this pattern, to evaluate it, lay aside what is no longer relevant, keep and reenforce what is vital to us today, but never to dismiss it as something out of the dim past, no longer of use today.

Applied to things, Holiness contains the quality of significance. Objects to which man attaches importance are generally symbols of something else, manifestations in the physical of the spiritual idea of "Godliness." The objects themselves evoke a kind of awe transferred from the idea symbolized, to the person or group to whom the idea is relevant. The Sefer Torah, for instance, is considered Holy by us Jews, because of the significance of the words on the scroll. A thing cannot, however, be intrinsically holy. It is holy only by association and only to those to whom the association has significance. A cross has an exalted meaning to the Christians, but certainly not to us, whereas our Torah is more than likely a dry book of laws to them.

Faith

Consideration must be given, in evolving a concept of religion, to the idea of faith. Faith is assurance, it seems to me, of order in the universe. One has faith in the regularity of nature, because experience has taught us that natural law works on a basis of repeated plan. No one doubts that the sun will rise on the morrow or that trees will bud in the spring. Faith in human beings assumes an awareness of the necessity of getting along together, since man is a social animal, and lives well only under a system of cooperation. Until and unless experience teaches otherwise, faith remains an intuitive assurance that "all will be well." In a word, faith is "spiritual optimism."

Summary

These are a few thoughts evoked from the meeting of minds at Camp Cejwin. Our life's work is cut out for those of us who agreed that Judaism and its vital continuation was the frame of reference within which we had to work. It is a long task ahead of us, and a difficult one, for it demands the breaking down of prejudices within our own Jewish group, while we rebuild at the same time a new and stronger Jewish life. It will take study and thought and courage. It will take wisdom and understanding. We will have to translate definitions into reality, thought into action. I do not know if we can do it—but we must try.